into it have not changed its saltness. It is thus with that malignant nature which we inherit and propagate, all human means have failed to purify it, and it stimulates to madness, disease, and death.

But is there to be a physical and an intellectual, and no moral progress ? Is the lesser to advance, and the greater to remain stationary ? Does God take a greater interest in the improvement of human knowledge and refinement than in that of the heart and conduct ? Is he to dissever more and more the physical and the intellectual from the moral and religious; to move on the one, while the other continues where it was, to impress us the more with the fearful gap between ? Or, rather, does not the whole government of God show that he values the former chiefly as subsidiary to the latter ? In the past progress of the one, we have thus a presumption in favour of the coining progress of the other. The one advances by human agency under the ordinary proceeding of Providence; it requires, no doubt, means, but not miracles. The other, it seems, cannot attain its end through mere human activity; and since it can be accomplished in no other way, we call in the intervention of God, and feel as if such were necessary, in order to the harmony and completeness of plans at present in operation.

Some of these considerations may seem to be brought from a great distance, but by their collection and clustering, they appear to us to form a pleasant belt of light—a kind of milky way, hung over our world, in this its dark night, to give light to the traveller who has set out in search of truth.

SECT. II.—WHAT IS NEEDFUL IN ORDER TO THE RESTORATION OF MAN—(I.) IN RELATION TO THE CHARACTER OF GOD.

We feel now as if we had firmer ground to stand on. It is difficult to prove *a priori* that God should interpose for the rectification of his own government, and the

improvement of human character. There is less difficulty in fixing on the points which require vindication.

The gospel professes to be remedial, and remedial of an evil affecting the laws of God, and the character and condition of man. It is in its reference to the Divine government that we are to[*1] discover, if indeed we can discover anywhere, its appropriateness.